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THE REPUBLIC
OF
NORTH AMERICA

BY

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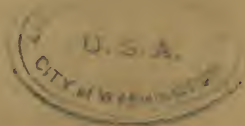
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Life, Freedom and Property are ours by natural inheritance from Father Adam, and through him from THE FATHER OF ALL. The first is the measure of the second, the second of the third, the third of the first; and these three as one constitute the substance of our rights and the essence of ourselves. We are responsible and accountable for our condition and possessions.

§ DETROIT:

JOHN SLATER'S BOOK AND JOB PRINTING ESTABLISHMENT.

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INTRODUCTION.

To the active, wise and good everywhere this little volume is respectfully dedicated.

It is submitted for their consideration and criticism, and published to the world at large, with the earnest hope and expectation that the welfare of all may be promoted in the elucidation of truth and the re-establishment of justice, though the author suffer in the defects of his work.

This plan is made to embrace all North America, but will apply to a fractional territory with proportionate benefits.

Its fundamental basis consists in this: that private affairs should be limited to personal estates, and such estates to certain bounds; family affairs to family estates; social affairs to social estates; department affairs to department estates; national affairs to national estates; and all laws, rules and regulations enacted by the highest of these powers that can consistently make them of general application throughout its jurisdiction.

Its action is this: that legislation and business should be considered together; that both also should be executed by the same body; that all monopolies, exchanges and profits of capital should be vested in the public, for the benefit of all the active people; and that every man should be thenceforth "rewarded according to his works."

To insure mathematical accuracy this plan is developed as if the continent were regular, without mountain, swamp

or sea ; but must of course be modified by essential defects and insurmountable obstructions.

It is made as if Mexico, Canada and Cuba, with the other States and islands of North America, were ready to assent. This question they will of course decide, each one for herself, according to their own sense of interest, duty and expediency. It will be ours simply, if need be, to assure a free expression on such choice.

It recognizes the existence of Southern states, but not of a confederacy ; and with a full and clear conviction that the people of the South will determine, as did those of New England fifty years ago, that they do not prefer continued war, desolation and friendly havoc in jealous little states to the consolidated power and glory of a great and good republic, embracing the area of one vast continent and five hundred million free men, holding distinct relations, and bound together by every tie that can endear humanity and render life a blessing—with the enticing, exciting and delightful enjoyment of a beautiful, honorable and praiseworthy ambition, extending from the cradle to the grave, and from time to eternity.

Thousands of years have elapsed since the establishment of our race in the person of Father Adam. Wars, strifes and successions have been our history. We have erected kingdoms, empires and republics, and again destroyed them by our own hands. Let this be done no more. There is no honor in such practices. Let us henceforth seek the path of power and glory, which is the truth of God ; and the rule of happiness, his law.

The way of sin is broad and varied, leading down to death ; that of truth, direct and narrow, moving into life. To every point in the heavens or upon the earth there is one straight line, and only one, with countless millions pointing otherwise. How easy then to err. How uncertain

and often circuitous is the stranger's pathway in the trackless desert, prairie or sea, unless he have some distinct object guide.

"The smallest craft that plies the ocean wave," with the help of a mariner's compass, is to be trusted rather than the mightiest ship of war, depending on her own strength for surety, and the wisdom of her chiefs for guidance. Certainly, there is the sun by day, and the moon and stars by night. These may do in the open sea, when the sky is fair, where the way is free; but in the blackness of darkness, on the banks of New Foundland, a feeble mariner in the little craft, with his needle bearing true on the polar star, is possessed of more useful knowledge, wisdom and power than ten thousand of those ships and as many million souls—the choicest mould, material and finish that ever graced the earth, or moved upon the deep. The star of truth instructs the compass, the compass the mariner, the mariner his little craft, and the mighty superb fleet, freighted with precious lives and all their goods and chattels, following in the wake of her true course, makes the great harbor in safety.

What if nine thousand of those ships had chosen to forsake the light of truth for that of dark philosophy, to guide themselves henceforth by the local lamp of reason, seated in the midst of obscurity?

They might indeed escape the breakers and override the storm; but the morning mist and midday sunbeam would find the scattered happy crews describing circles on the broad expanse, until the shades of night had settled down upon them—some on the banks of the same New Foundland, some in the midst and some in the depths of the sea. And thus from day to day, and from night to night, with stores and strength exhausting, and vessels wearing, breaking, sinking, till the last ship and the last soul go down

to the oblivion of a dreadful death, crying "there is no God, no truth, no hope, no happiness for man—all is darkness and uncertainty."

Who that is wise and good would follow such senseless and wicked example, whilst the way of life and truth is so plain that "a wayfaring man, though a fool, need not err therein."

Christ is that bright and particular star; his word the compass; his Spirit the magnetism; his ministry the mariner, or as many as may be; his church the little craft, with all that follow or move in the same direction; the earth the ships and freight; the world the precious souls; sin the rocks and shoals; life the ocean of liberty; and the harbor of rest the heaven of bliss and immortality, the millennial day and home of glory, "the new Jerusalem coming down from God out of heaven, prepared as a bride adorned for her husband"—*Jesus*, the anointed Redeemer, Father and King of all men who shall enjoy existence hereafter.

The conclusion then is inevitable, that Christ, our Savior and our Chief, is the direct and only true source of power and authority among men; and that the organization of his kingdom is the ordained model of human government, to be adopted by us in so far as our imperfect character and condition will permit and warrant the erection of a faultless edifice.

This work is necessarily defective in development and detail, and subject to criticism and correction; for which reasons the author would respectfully and earnestly solicit the action in this behalf of those to whom it is inscribed, that the principles of truth, justice and happiness embodied in the Gospel of our Lord and Savior, Jesus Christ, may be established among men, and that speedily.

INVOCATION.

O Holy, Supreme, Infinite and Eternal Father, suffer to approach Thee one of thine own little children, born to Thee in Christ by thy Holy Spirit.

I am weak and wicked, therefore do I fear and tremble ; for were I just and perfect, then would my step be firm, mine eye steadfast, my heart constant, and my whole soul open before Thee.

But my trust is in thy Word, and mine assurance in the witness of thy Spirit. Thou hast given me life ; Thou hast shown me thy way ; Thou hast promised truth in the journey. Thou hast provided a constant lamp to guide my feet, a certain light to illumine my pathway. Thou hast declared thyself my Father, and that I should be thy child. Thou gavest thy Word to instruct, thy Church to cherish, and thy Spirit to recreate me ; that we may be one with Christ in Thee, and Thou in Him and us, bringing system out of confusion, to the consummation of the restitution of all things.

Therefore do I come before Thee as a little child to its father, noble, just and kind ; who knows his own, and who will in no wise deceive them. I come trusting in thy promise and upheld by thy free Spirit.

I know in whom I have believed ; for Thou art God, and beside Thee there is none other. Thou art Jehovah, the self-existent source of all ; the great first cause, and

supreme ruler of the universe; the former of physical creation and father of spiritual existence; the fountain and supply of life and light and truth, of knowledge and justice and power, of wisdom and love and felicity—dwelling incomprehensible in thine attributes, and known only to thyself.

Thy glory, thy majesty and thy power dazzle the gaze and confound the very imagination of a cherub. Thy comprehension, thy knowledge and thy wisdom cannot be measured by eternal immensity. Thy truth, thy integrity and thy justice are faultless, inviolable and everlasting. Thy love, thy mercy and complacency surpass the finest conception of the most exalted creature.

Perfect in all thine appointments, Thou sittest on thy throne in the midst of the heavens, and dost behold and control all things, from the center of the central sun even to the outer confines of space. The most minute object, the most simple thought, the most trivial action, does not escape thy notice. Thou carest for the well-being of every creature; but thy justice in no case suffers with impunity the least deviation from thy law of truth.

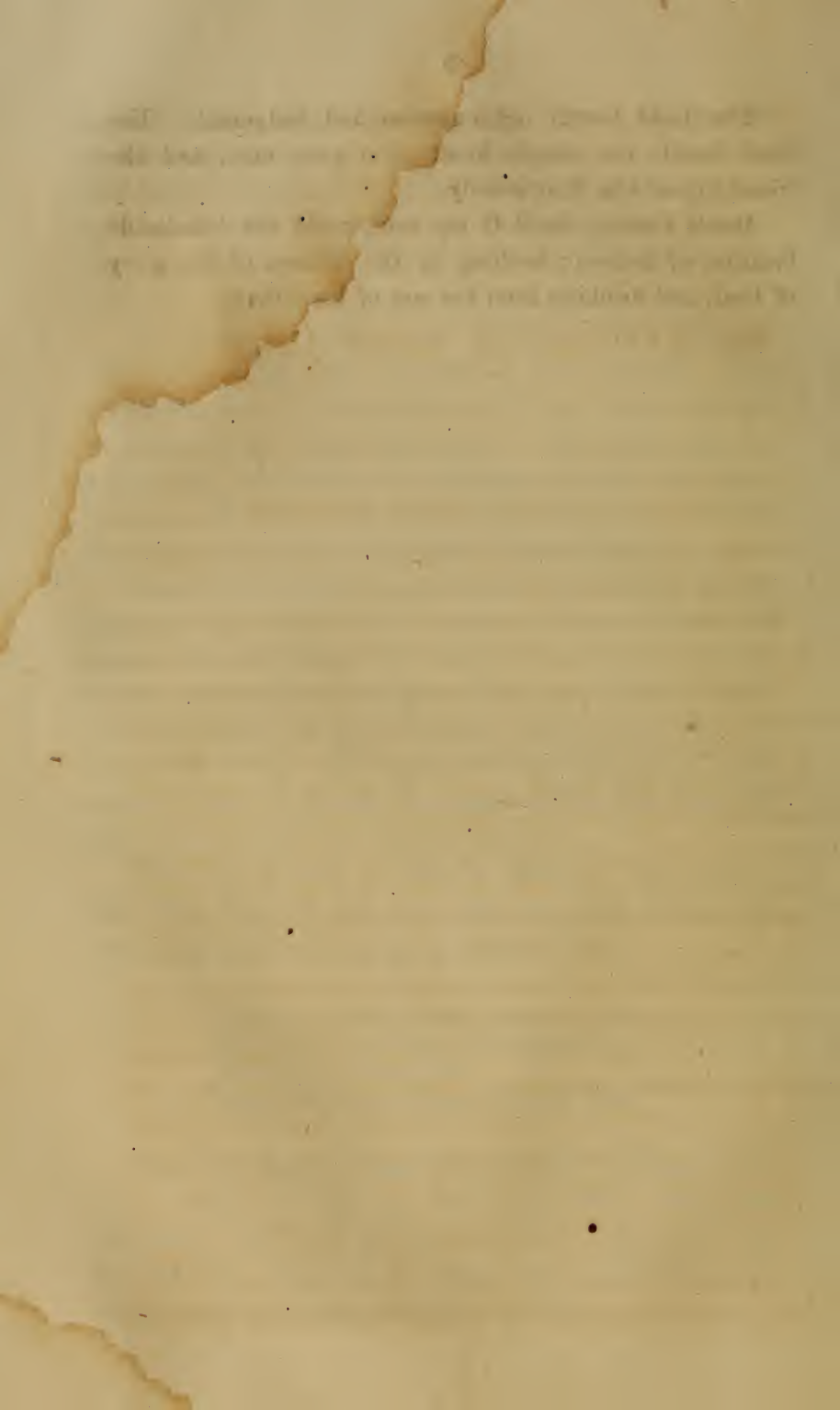
Well may I trust in Thee, O Father! Why shall I fear while Thou art with me! Nay, my heart is fixed, and my energies shall forever press towards Thee:

“Nearer, my God, to Thee—nearer to Thee,
E'en though it be a cross that raiseth me;
Still all my song shall be,
Nearer, my God, to Thee—nearer to Thee.”

Draw and keep me near Thee, O God; conform me to thine image, and bind me fast in thy love. Teach me knowledge and grant me wisdom, that I may declare thy law and truth; that all the earth, with all that therein is, may become holy and perfect even as Thou.

The Lord loveth righteousness and judgment. The Lord loveth the simple heart of a pure man, and the friendship of him that is holy.

Dwell forever, dwell O my soul, amid the inimitable beauties of heaven ; bathing in the fullness of the glory of God, and drinking from the cup of his felicity.



THE REPUBLIC OF NORTH AMERICA.

Fundamental Basis of Human Government.

SOCIETY, daughter of Eve and mother of humanity, moulds the common mind and shapes it to her own.

Child she is of a frail parent and submissive sire, whose offspring, as themselves, prefer the tree of death to that of life, and groping darkly and confused in the bright sunlight of heaven, through the midst of a garden of beauty and plenty, by mansions of comfort and bliss, tread warily toward the final goal, grasping right or left, to seize the stay of life from substance, soil or sea, or feebler brother man; or if they wake at night and see no sun, no light, no friendly face, nor home, nor hope, but a cold, pale moon and stars obscure veiled, in the hazy sky—they close their eyes again, and move in frenzy, callous or despair toward the brink of the river of death; where—into unwillingly they are plunged, unless some outstretched arm of power seize and rescue them, open their eyes, unstop their ears, loose their tongues, strengthen their weary limbs, and as children teach them of the way and the truth, and lead them to the goal of immortality by the same sunlight that in their days of darkness and disease had kindly shone upon them everywhere, to furnish life and light and sustenance. Her fate is weakness, wickedness and woe, unless God pity and restore her.

But society is no more one. The whole earth is no longer “of one language and of one speech.” It cannot now be said as of old: “Behold the people is one, and they have all one lan-

guage." For the Lord came down from heaven and beheld the wickedness of man. He confounded their language that they might not understand one another's speech, and scattered them abroad upon the face of all the earth, that they might not work iniquity together. He made a thousand strange tongues and dialects, and ten thousand jealous castes and classes, who being without unity, embraced every pretext of discord, to sow the seeds of strife and war throughout the world; so that the wicked everywhere might quarrel day and night, by members, by families, by tribes, by societies, by states, by powers, kingdoms, empires and republics.

Yet, with every heart inclined to evil, and that continually, He nevertheless reserved to Himself a chosen family whom He restrained by power and punishment through more than sixty generations, to the birth of the Prince of Peace, the Son of God, through whom all nations, tribes and languages should be again united in one brotherhood, born into the family of the second Adam, by the grace of God and the inspiration of His Holy Spirit, through the ministry of the Gospel of Jesus Christ.

"Behold how good and how pleasant it is for brethren to dwell together in unity." "They see their children's children, their fathers' father, and peace upon Israel." God reigns again supreme and unopposed on earth. Beauty, gladness and perfection dwell joyous and secure in all things. Thorns and thistles grow no more. Man smiles upon his brother man, and love gives place to love. Nature yields her strength, and strength receives again. The soul expands in truth and comprehends the universe; or concentrating all her powers, doth view the smallest particle.

It is the millennial day and home of glory, the kingdom of our Lord and Savior, and the foundation of this argument.

Christianity, its Operation and Results.

That "there is no new thing under the sun," is declared in the same authority by which the fact and truth of christianity

are made known and established. It is therefore (and for other reasons) as old as "the day wherein God created the heaven and the earth, the sea and all that in them is." And to understand its operation and results, we must inquire within ourselves, to learn who and what we are, whence we came, whither we go, and in what manner we are saved from sin and restored to holiness in God.

How then were our souls that we now have originally acquired? Whence came they, and at what age did we receive them? If those questions are too difficult, then how were our bodies originally acquired? Whence came they, and at what age did we receive them?

Is the soul, as the body, germinated, nourished, developed, brought forth into life, and thence to maturity; or is it rather an indefinite, unsubstantial, mysterious reality which comes at some known period, is developed by some hidden process, and exists we know not where? If the former, then who is the mother of the soul, and who its father? Are our parents whom we love so dearly, are they unworthy such an honor? Or is the process unworthy? Nay, indeed, it is altogether honorable; but we have made ourselves unworthy, and the proud soul would fain deny its origin, rather than confess its degradation.

However, it does not come at once, but rather as the body. Nevertheless, the body came first, for "that was not first which is spiritual, but that which is natural; afterwards that which is spiritual."

Having made the body of Adam "of the dust of the ground," the Lord "breathed into his nostrils the breath of life, and man became a living soul," from whose person Eve was formed. They were then commanded to increase and multiply, and replenish, and subdue and have dominion over all the earth.

It is therefore evident that though the body is of earth and the soul of heaven, nevertheless both are of God, through our first parents. But it is only the germ and identity which continue in either; the substance undergoes constant change. It is by healthful action and good nourishment that the body thrives. Who will say that it is not by healthful action and

proper nourishment that the soul also grows in strength and power! Who will likewise assert that the soul is not affected by the condition of the body, nor the body by that of the soul!

But the latter is the living part of man, and is far more complicated, requiring a greater variety of food. It must have spiritual to nurture the spirit, intellectual to nurture the intellect, society for the social, friends for friendship, and others very numerous.

That man only can be called educated whose mind and body, and faculties of mind and body, are thus developed, directed and balanced, beginning with the first.

Herein also consists the perfection of manhood: the nobler faculty leading the character, and the others, every one in its own order, being correspondingly developed and implicitly obedient.

“But which is the nobler faculty?” That evidently is most noble which legitimately performed the highest office. “What is the highest office?” That which controls all others. “What faculty then in man should assume control?” None should *assume*, for in such case the stronger would rule; but that which has been instituted as governor should exercise its authority.

Now, the desire for wealth, or for honor, or for fame, or for praise, or for revenge, or for social pleasures, or for meats and drinks, or for luxury, or for charity, or for friendship, or for love, or for knowledge, or for the truth and law of God — all these represent faculties of the soul, either of which may for a time govern our being. But the last is that which always should, because we know that God is the great Creator and Supreme Ruler of the Universe; that it is He who has made us, who made the laws which govern our existence and happiness, who made the earth on which we live, and the natural circumstances that surround us. It is, therefore, self-evident that the faculty which may be intuitively instructed or impressed with his will, is the true criterion for our action, in every case in which its pleasure shall have been made manifest: that is *the conscience*.

Now there are circumstances wherein conscience has nothing

to say, from which we may understand that while this should exercise a general control, the other faculties, each in its order, have certain spheres peculiar to themselves, wherein, without passing the general boundary line, they should be free to act their own pleasure. Here nothing should interpose. Here is their circle of freedom and of authority.

Now it will be said perhaps that conscience is not always right; that it sometimes interferes with our personal or intellectual, ideal, domestic, convivial, social or political pleasures, and thereby mars all the happiness of life. But more often, you will observe, it yields to their encroachments on its own domain, and delivers up its sceptre to appetite, or desire, or mammon, or passion, or selfishness, or some other intemperate usurper.

There are those also who affirm that *conscience* is an insufficient guide, that *reason* is the true criterion. This opinion may be correct in a limited sense, viz: that a dethroned conscience is certainly imperfect, being the representative of the Great Ruler, and composed in part of humanity and in part of divinity—the latter now of course withdrawn; whereas reason is purely human and positive, controlling its own resources and dying only with them. Wherefore all the sins which tend to weaken and subvert the conscience, do not diminish the vitality and force of reason, unless they be material; and in a soul utterly devoid of divine conscience the reason stands opposed to God—it is the god of choicest wickedness.

Nevertheless, the possession of an inspired conscience is not a certain evidence of godliness, especially with such as have power and authority; for the Almighty oft breathes upon the wicked, dispensing blessings to the good.

How beautiful the conception of a faultless reason, guided by a perfect conscience obeying the will of God!

“But how is a wicked reason better than a lifeless conscience?” Because by acting in concert with the selfish faculties, it can control our action on personal grounds, and thus secure material happiness. Reason says it is better to be just,

to be temperate, to develope and improve the mind and body, to obey the laws of God—in fine, to do whatever will conduce to our own good. This is excellent government when compared with the anarchy of a feeble ruler in conflict with abnormal appetites. Therefore those philosophers are correct in a limited sense, who maintain that reason is a noble faculty, more worthy indeed than all the passions and desires.

“What then of conscience?” It is dethroned in some, in others buried, while a few only are controlled and directed by it.

We are informed that at a certain time “the Lord looked down from heaven upon the children of men, to see if there were any that did understand and seek God.” And he found them “all gone aside, altogether become unclean, none doing good, no not one;” but wending their way through sin, and suffering down to the lake of death and disintegration.

Afterwards Christ came. He instituted a new order of things, through which the whole world is to be brought back to God. He did not propose to deal by miracle, as that term is understood; for we know that the Almighty had power to raise up a new race from the very stones of the earth. He could have made all things perfect in one hour. He could have made every woman as lovely as Eve, as beautiful as Helen, and as chaste as Mary; every man as noble as Adam, as handsome as Apollo, and as pure as the son of Jacob—all holy, happy and immortal as the angels of heaven. He could have paved our roads and streets with pure gold; made our walls of precious stones; our dwellings of Parian marble, superbly furnished and adorned; our gardens, walks, orchards, fields, meadows, parks, forests, lakes and rivers of surpassing fullness, beauty and grandeur. He could have made known the use of steam, electricity and type. He could have opened the eyes of the Roman Empire to the twentieth century. He could, in fine, have instituted the millennium in the year of the advent of Christ.

Notwithstanding he did not propose to do it by miracle. He would “change the earth and heaven as a garment,” but not Himself, his laws, nor truth. *He would restore the authority*

of conscience, and through it purify the heart, curb the passions, restrain the desires, awaken the understanding, enlighten the mind, instruct the judgment, and develope the whole soul in renewed beauty, symmetry and power.

"But how was this to be done? By what process were these results to be obtained?"

By the process of regeneration, by substituting new and perfect souls for old imperfect ones.

"Is the old soul then to be taken out, and a new one ready made fitted in its stead?"

Not exactly so. Listen.

God is an infinite spirit. The soul of man is a portion thereof, breathed into Adam in the Garden of Eden. Now transformation is the law of growth, development and felicity, and spirit is susceptible of change as well as matter; else how could we grow better or worse, wise or demented? But the germ and identity remain. So also is it with the body. The dust of man is not decreased by death, nor his spirit destroyed by separation. The one returns to whence it came, the other to Him who gave it. And if we grow in weight and stature, 'tis only earth transformed to flesh and bone. Thus, too, if we increase in soul, 'tis only this, that God dwells in us more.

"What say you then of regeneration?"

Plainly this: the Holy Spirit, of his own substance, implants within ours a new and perfect germ, which is nurtured through its own appetite in Him who gave it, both directly and by the instrumentality of the church, until it shall have been perfectly rooted and grounded, and grown into the full measure of the Gospel. And as in the defective body, so in the soul: the old substance passes away, and that formed from new nourishment takes its place. Finally, with due exercise, carefulness, cleanliness, temperance and joyous appetite, the whole man becomes transformed into the perfect image and substance of Christ, every disciple in his own order, beginning with the Apostles.

Beautiful, grand and consoling as is this view of christianity, it is at the same time simple, practical and indeed self-evident;

for surely habits are much the same in spirit as in matter. We choose what food we will.—our choice at first is free; but that which we have followed long and pleasantly gains hold upon us by assimilation, and when once the point is made and balance turned, we are not what we were, but wedded to the fate of our own choice.

Now, with christians the ruling spirit of the soul is the same in every one, being from God, through Christ and his Apostles, and the ministry of the church, down to and by our fathers in the gospel, every member nourished by the same Holy Spirit. Hence we are one in Christ and Christ in us, and we with him in God, and God in him and us. All this by a positive, substantial connection!

How perfect, how beautiful, how excellent, how surpassing all conception! Well may we rejoice with joy unspeakable and full of glory. Let the soul expand in happiness, grandeur and power; it will find that these do grow with its growth, strengthen with its strength, and rejoice with its rejoicing toward the eternal felicity, brightness, excellence and majesty of the Omnipotent.

Our Father who art in heaven, hallowed be thy name; may thy kingdom come, and thy will be done on earth as it is in heaven—that all may walk in the beauty of holiness, and see Thee as Thou art, God over all, blessed forever!

O my Savior! rather would I be the last born child of the smallest family of thy kingdom, and look up through a succession of ten thousand fathers, extending from Thee to me, that through them and through Thee I might behold the Throne of Majesty on High, and say my Father and my God! than to dwell—nay, my soul falters, my heart fails me, more I cannot say! O my God! henceforth keep me by thy power, “through faith unto salvation, ready to be revealed at the last time!”

Such we are taught is the manner of reconstruction now in process of operation; such the re-union that is to be of all nations, tribes and languages.

What if this is spiritual! What if such doctrine refers to the world to come hereafter! Is it not of men? Are we not

of those to whom this declaration has been made? Are we not of the people who are to constitute that new world of which Christ shall be king?

If any answer "No," let him answer "No."

But to us this is a good doctrine, and worthy of all acceptance — Christ, the Son of God and Savior of mankind, will be king of those who shall enjoy existence hereafter; his Apostles, first at his coming, shall be next him in authority, each sitting upon a throne and judging one of the departments of his kingdom ("one of the twelve tribes of Israel.") They in each department who are most worthy shall be made rulers of divisions, ("of five or ten cities,") and thus on the end "every man in his own order," "rewarded (in position) according to his works," "all one body in Christ," and "every one members of one another," "but not of the same office."

And this is wise, just and good, as the scriptures clearly show; for "if (say they) the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? But now hath God set the members, every one of them, in the body as it hath pleased Him. And if they were all one member, where were the body? But now are they many members, yet but one body. And the eye cannot say unto the hand, I have no need of thee; nor again the head to the feet, I have no need of you. Nay, much more those members of the body which seem to be more feeble are necessary; and those members of the body which we think to be less honorable, upon these we bestow more abundant honor. And our uncomely parts have more abundant comeliness, for our comely parts have no need; but God hath tempered the body together, having given more abundant honor to that which lacked, that there should be no schism in the body, but that the members should have the same care one for another. And when one member suffers, all the members suffer with it; or one member be honored, all the members rejoice with it."

Such is a description of the building of the kingdom of which all we who have hope expect to be members. You will observe that it is patterned after the figure of a man, head,

limbs and body all complete. No two are exactly alike, yet are they almost all in pairs, with one head to direct the whole. Each has a separate office, more or less honorable, and performs the part assigned him with easy grace and dignity. Every member is duly cared for, as a part of the body, and the sufferings of one borne by every other; and if one be honored, they all rejoice with him.

"Now indeed," some one will say, "this is very good doctrine, christian doctrine; but why introduce it into a work devoted to social and political reform? Why commingle things spiritual and eternal with earthly and temporal affairs?" The reason is obvious: *a perfect model is the best model*; that of Christ's kingdom, being perfect in every way, is therefore better than any we know beside.

"But," he will continue, "our earth is not heaven; our people are not saints; our ruler is not the Savior; why then apply such doctrine to govern mankind?"

The answer is on the lips of every man, pressing from the heart, the intellect, the sense: *the rules of truth and justice are eternal, universal and immutable; they are therefore right, whether we think we can apply them or not.*

"But," you will ask, "what if they be right, and yet impracticable? Do not the unevenness and multiformity of soil, the diversity of climate and productions; the existence of seas, lakes, rivers, swamps, mountains, deserts and barren lands; the variety of species human, brute and vegetable; the shortness and uncertainty of life, and the established order of things: do not these render a perfect system of society an impossibility?"

Some of them do indeed make it difficult to divide the whole world into plantations, gardens, manufactories, cities, villages, lakes, parks and pleasure grounds, after the perfect pattern of a beautiful system; but among the great obstructions are the wickedness, ignorance and unwillingness of men. We prefer, indeed we are accustomed to seek earthly happiness in the possessions we may have inherited or wedded, or those secured to us by trading in the commodities of life and in the labor of our fellows.

No great system has yet been developed by which every man should enjoy the full satisfaction of his normal wants in the just exercise of his natural powers, and the position in society and authority to which his worth and ability entitle him. But if mankind were agreed upon a plan of mutual action, the general advantage would doubtless be great; and while we would be unable to render all things perfect, such an association would promote the welfare of every member.

A system after a perfect pattern, and which promised increase of wealth, honor, happiness, social bliss and political stability, and the universal assurance of life, freedom and property — such an one should commend itself to our adoption.

However there are some things evidently good; there are others which seem so, and yet are not. We have been furnished with minds whereby to judge, and are not apt to decide incorrectly in that which pertains to our own freedom and happiness.

There are those who deem it to their interest to combat all measures which are not found in the ancient ritual. But criticism will not destroy the truth; so that a system which cannot withstand its test, is either unworthy the people, or the people unworthy of it.

A rough hewn model is herewith presented, to which our attention is invited. If, having reviewed it well, we approve the plan and building, let us join forces with those of like opinion, to finish and prepare it for the dwelling place of man.

General Principles of Government.

The world seems to have arrived at a stage in which society, now far removed from a state of barbarism and disintegration, might be established on the basis of universal justice and love.

It has been said that the people are not yet sufficiently intelligent to become absolute freemen and citizens; and while it is true that there remains among us much of selfishness, ignorance, intemperance and wickedness, which are indeed great obstructions to the establishment of a natural form of government, notwithstanding it is evident that, if not now present, the

day is near at hand when those difficulties will no longer exist in force, and every man will demand his rights under the sun, and show himself worthy and competent to use and enjoy them.

In anticipation of this event, it is not too early to commence an examination of society — great complex that it is — to see wherein it may be found dying, dead, defective, callous, crooked, overgrown, or out of gear and balance, and by a strict comparison with the standard of nature, law and equity, to determine and restore its just proportions, machinery and life — germinating anew the body-politic in the discordant elements of the old, as the bones, sinews, flesh and finish of a perfect man, inspired by the breath of heaven, fed by its own hands from the garden of the Almighty, the arteries of life from its great heart, and the nerves from its inmost soul, assuring health, sense and nourishment to every active member.

Society.

There are four points of doctrine, with reference to society, of general acceptance among the christian people of the world :

1. God created man in His own image, in the image of God created He him ; male and female created He them. And God blessed them, and God said unto them, be fruitful, and multiply and replenish the earth, and subdue it. (*Bible.*)

2. Of one blood made He all the nations of earth that dwell among men. And the whole earth was of one language and of one speech. (*Bible.*)

3. All men are created equal ; they are endowed by their creator with certain inalienable rights. Among these are life, liberty and the pursuit of happiness, to secure which governments are instituted among men, deriving their just powers from the consent of the governed. (*Declaration of American Independence.*)

4. All things whatsoever ye would that men should do unto you, do ye even so unto them. (*Bible.*)

The first of these declares our origin, the second our unity, the third our rights, the fourth our duties. The third is based on the first, second and fourth.

Divine Origin of Man.

That we derive our existence from God, that in Him we live, and move, and have our being, is so evident to the senses, so clear to the judgment, so in accordance with nature, and so manifest to the christian heart, that if any fail to perceive it, they are unworthy to be convinced. "They are corrupt, and have done abominable works; fools in heart, and vessels of wrath fitted to destruction." They are as they think, "like unto their idols," and "without God or hope in the world."

But "we" who "believe in God, the Father Almighty, Maker of heaven and earth, and in Jesus Christ, His only (begotten) Son, our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried, descended into hades, rose on the third day, ascended into heaven, sitteth at the right hand of God, the Father Almighty, from thence he shall come to judge the quick and the dead. We—who—believe in the Holy Ghost, the holy catholic church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting"—*we* behold Him first and chiefly in our faith through His Holy Spirit, by which also we are being united into the building of Christ, and made whole and perfect in all our members, beginning with that which is nearest God, viz. the spirit. We see Him then by faith, as surely and certainly as a man can see his brother with his natural eyes. He is ever "about our bed and about our path, and spieth out all our ways." Because we love Him, he is come to us and has taken up his abode in us, and dwelleth in us richly.

But how shall the blind see in his blindness, or the deaf hear, or the senseless feel? Argument can not open their eyes; the music of heaven falls heavily on their leaden ears; the love of all the earth, if essenced into one, could not fill their stolid veins, and live. But the pleasure of the Almighty can do it; for "it is not of him that willeth, nor of him that runneth, but of God that showeth mercy." Let them then "ask and it shall be given unto them; seek, and they shall find; knock, and it shall be opened unto them: for every one that asketh receiveth;

he that seeketh findeth, and to him that knocketh it shall be opened."

Then, and not till then, can they say of a truth, looking upon nature and revelation from our present standpoint: I behold the handiwork, wisdom and goodness of God in all things visible. "I know that my Redeemer liveth, that my God reigneth supreme in the heavens."

Unity of Mankind.

That we are of one blood is no less evident, being founded on the same authority.

The confusion of tongues and the scattering of man prevented the establishment of perpetual wickedness in the bond of friendly identity at the shrine of Babel; and the mutual jealousies of race, developed in a hundred forms, have to this day arrayed the wicked against the wicked, and given power and prestige to the good.

The more mighty iniquity becomes, the more manifest is the spirit of race and caste. These wage eternal strife or war, and destroy ungodly nations from the face of earth; and if others rise instead, their fate will not be different.

Wickedness can never extend its rule in peace, let its arm be ever so strong. Disintegration is the law of wrong; union the evidence of right.

The disunited world shall yet join hearts and hands in peace and gladness, in the bosom of the Sun of Righteousness. The universal throne remains for Him, who by renewal of mankind shall restore the world to unity and the people to his truth.

We therefore bless God that, though the councils of our fathers were divided by speech and by race, we, of every color, clime and tongue, shall be united again in the family of Christ and in the language of heaven.

But if any appeal to more material reasons — behold the oaks of the forest, the dahlias in the garden, the peaches in the orchard, the corn in the field, the kittens on the hearth, the dogs in the fennel, the horses in the barn, the cattle in the yard, the

sheep in the pasture, and the Caucasians of Europe! Who will affirm that all oaks are alike, or all dahlias, or peaches, or corn, or cats, or dogs, or horses, or cattle, or sheep, or Caucasians? Yet are they not distinct families?

But it will be said, there is not the same difference as among us. The reply is simple, that where there is sufficient resemblance to determine an identity, no difference, however great, can destroy the fact.

Let us therefore believe God who said: "Behold the people is one, and they have all one language."

Our Universal Natural Rights—Life, Freedom and Property.

That we are "created equal" is by no means so evident, in the ordinary interpretation of the term. There is perhaps a limited sense in which it may be thus understood; nevertheless, the rule is, that "some are and must be greater than the rest."

Thus, in the church there are many members of different offices and powers, but one body. And "the eye cannot say unto the hand I have no need of thee; nor again the head to the feet, I have no need of you." All different, all useful, all free! So, also, in the domestic world. Behold a dozen babes! a dozen boys! a dozen youths! a dozen men of middle age! a dozen in the decline of life!

The position of a child on the scale of being is modified by that of its parents and friends. As we increase in years and strength, influences become more numerous, powerful and varied. And it is doubtful if any two persons have ever been exactly equal, in all respects, before, or at, or after birth or death.

Nor is it desirable that it should be so. It is far better to have them classified according to the necessary duties and offices of life.

Such, indeed, appears to be the order of Providence throughout all nature. "There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So, also, is the resurrection of the dead." Such, therefore, will be the society of the millennium, and such, so far as practicable, should be the order of the present.

That we are endowed by our Creator with the "rights of life, liberty and the pursuit of happiness," is more clear. Indeed, it is not easy to perceive how the proposition can be controverted. It is based on the doctrines of our divine origin, unity and enjoined brotherly love. It commends itself to the better judgment of every intelligent good man.

Life, liberty and happiness are so inseparably connected that we cannot enjoy the one unless we possess the others.

Happiness is the essence of freedom and the crown of life. It is the sum of the hopes and anticipations of the human heart, and to be derived alone from the full satisfaction of our normal wants in the just exercise of our natural powers, in the position to which our worth and ability entitle us.

Wherefore, since these things are so, genuine happiness demands for every human being: first, the security of his life; second, the freedom of his person; third, a pleasant home and family; fourth, an established society and government; fifth, an earth, sun, moon and universe, with a God over all, blessed forever.

These, each taken in the widest sense of the term used, may be said to constitute the sum of man's necessities, and to afford him opportunity to satisfy his normal wants in the exercise of his natural powers, and enjoy that position in society and authority to which his worth and ability entitle him.

The Golden Rule of Equity.

The spirit of equity is the measure of civilization and the test of benevolence.

And this equity: "All things whatsoever ye would that men should do unto you, do ye even so unto them." Such, also, is the law.

What is it then we would that men should do unto us? We would have them assure to us the full satisfaction of our normal wants in the just exercise of our natural powers, and the positions in society and authority to which our worth and ability entitle us.

Then let us all do likewise, and it shall be even so as we have desired.

Nevertheless, to generalize this principle so as to adapt it to mankind everywhere, will require much study and calculation, but to apply it practically is a work of immense magnitude, long continuance, and many difficulties.

However, the outlines of such a system being adopted in theory, all things could be slowly and steadily transformed without prejudice or injury to any. Let us labor, therefore, for this most happy consummation.

Then shall "mercy and truth meet together and righteousness and peace kiss each other," even as "when the morning stars sang in one accord and all the sons of God shouted for joy."

To this end let us henceforth dismiss the useless cares and toils of life, the fruitless vexations of the past, the mocking disappointments of the present, the uncertain anticipations of the future! Yesterday is gone: to-morrow is not come. We stand on the platform of to day: on the plank of this hour; on the foothold of the moment of grace! Vision and memory linger behind; development and fancy press on before! Judgment and action are alone beside us.

Wherefore, without forgetting the past or despising the future, let us lay hold on the present and mould it into truth.

But "let all things be done decently and in order."

Social Faults, Defects and Overgrowth.

There are many institutions, vocations and associations in life which are positively injurious to mankind. There are others unnecessary and therefore negatively injurious. In both cases a majority of the occupants would doubtless prefer to be of those engaged in the legitimate business of a correct society.

And when we recollect that fig-leaf aprons were made because of sin, and that it is not well to patch an old garment with new cloth, we will conclude that temporary expedients are

unwise. They will not hide the real deformity of society; but rather, having lost their hold, will leave the rent worse than before, and your labor and expense be in vain.

We must restore the body-politic to its original perfection, and renew its raiment from a whole piece of cloth.

These things done, the faults, defects and overgrowth will be no longer manifest.

The perfection of society is the work of christianity and her assistants, but its garments must be fashioned by the hands of its own members.

Organization of Society.

True government operates from the centres of society, by the will and consent of its members.

Even the Almighty does not force man to become a loyal subject of his kingdom; but once in his service we must comply with all the requirements of law.

Christ as the center, directed his apostles, and breathed his spirit on them; and each of the twelve, as a center, shall sit upon a throne, judging one of the twelve tribes of Israel.

The solar sun directs the planets round about, and Jupiter and Saturn their respective satellites.

The President of the Republic directs the affairs of the People through the national departments, and the head of each department the business thereof through its several bureaus.

The General-in-chief directs the national forces through field commanders, who direct their armies through corps commanders who direct their corps through division commanders, who direct their divisions through brigade commanders, who direct their brigades through regimental commanders, who direct their regiments through company commanders, who direct their companies by and with the assistance, in order, of one or two lieutenants, four or five sergeants, seven or eight corporals, and fifty or sixty privates.

Such is the government of an army. Authority and command go out from centre to circumference, as rain, heat and sun-light from heaven.

Now, it is not desirable that society should be formed after the plan of a grand army, except in this, that authority and command, based on a constitution and laws adopted by the people, should radiate from a common point through a succession of centres down to the circumference, and thus, from a government combining beauty, symmetry and force with the human assurance, to every inhabitant, of life, freedom and property in the just exercise of his natural powers.

National Governments and their Capitals.

A national government should, so far as practicable, be in all respects a national one.

In the present conformation of the earth, and world, a government should comprise a Grand Division of the Globe.

On the Western Continent, North America, with the West India and other contiguous islands, should form one, having its capital as near as practicable to the geographical center of the habitable regions thereof.

This might be called the Republic of North America.

Its Capital the Metropolis.

States and State Capitals.

The Republic of North America (the habitable portion) should be divided, as nearly as practicable, into states of equal dimensions, each having its capital at or near its center.

Counties and County Capitals.

Every state of the Republic should be subdivided, as nearly as practicable, into counties of equal dimensions, each having its capital at or near its center.

Districts and District Capitals.

Every county of each of the several states of the Republic should be subdivided, as nearly as practicable, into districts of equal dimensions—not to exceed nine square miles—each having its capital at or near its center.

Subdivisions of Cities.

The Metropolis should be considered as a state; each state capital as a county; each county capital as a district; and each district capital as a part of its district.

The primary divisions of the Metropolis should be considered as counties; its secondary divisions as districts.

The divisions of a state capital should be considered as districts.

A county capital should have no divisions.

Subdivision of Districts.

Districts should be subdivided into *public lots* and *private homesteads*.

Both these should be determined by national law, as to number, dimensions and finish.

There should be public plats for an exchange and storage depot, a church, schoolhouse, capitol, library, athenæum, museum, gymnasium, park, garden, greenhouse, fountain and baths; also, for quarters for the public officers and employees of the district—including a president, secretary, quartermaster, and assistants, with their families.

There should be private homesteads for all competent inhabitants not in the public service, which should be of size and finish to accord with the locality and business of the place, the nature of the soil and climate, and the wealth and enterprise of the district.

All the homesteads of a district should be of the same size, and be furnished by the district in a like manner; but each freeholder ought, in addition, to improve his home and homestead to the best of his ability, at his own expense.

No person should possess more than one homestead in the Republic, which should vary in size and finish—in a county not more than one-fourth—in a state not more than one-half—in the Republic not more than one,—except this, that city and country homesteads should be considered separately.

All these to be determined by national law.

Property, Marriage and Inheritance.

These should be regulated by national law; but freeholders should consist only of the following classes of persons: All married men, widows of freeholders, maiden orphans of freeholders, and widowers, who have had, in the respective classes, fully one year's residence in the Republic; and all persons under twenty years of age who are orphans of freeholders.

Any real estate found occupied by an incompetent holder should be at once appropriated as public property by the district in which it is situate, to be sold at public auction, without charge or delay, for cash, to the highest bidder who is an unprovided competent freeholder.

Marriage certificates should be given and contracts endorsed by the president of the district wherein the bride is resident, on recommendation of an *epoux* from the resident districts of each, to free persons of full age, good estate and *compos mentis*. The proceedings of every marriage, with duplicates of certificates and contracts, should be filed in both districts, and the union announced in the county of each. No young man should marry in his native district, nor among the members of his grandparents' families, or his direct affinities. The districts (or counties, states or nations) thus united in the banns of virtue and beauty, should be considered forever after as indissolubly connected in the offspring of friendly identity, and the honor of the peoples bound up in the representative pair.

I will not here dwell upon incontinence, nor any cause of separation, neither upon the deformity, misery or want of children; for, where society is so regulated that the accomplishments, tastes, affections and angelic passions of unity may govern our selections, love will increase forever and the very names of unworthiness and wretchedness become unknown in the uninterrupted enjoyment of conjugal felicity and parental delight.

On the decease of a freeholder his title should pass, first, to his widow, maiden daughters and minor children; second, to all his and his wife's (or wives') unmarried daughters and minor children; third, to the youngest of his sons, or his wife's (or

wives') sons, married and living with him at the time of his death, and not an occupant freeholder; fourth, to his district.

Any homestead in the hands of a district should be sold at public auction, without charge or delay, for cash, to the highest bidder who may be a competent unprovided freeholder.

Movable property should be disposed of according to the will of the owner; but where one has died intestate, it might take the same course as real estate.

The spirit of this rule of conveyance is, that when a man dies, his wife, being the surviving part of him, with the more dependent members of his family, should be secured a permanent estate during life or dependence, and that no home should pass to any one holding another, nor to any person who is not of the immediate family of the deceased owner; but if there be no unprovided competent widow, son or daughter, that it pass to the district wherein it is situate.

Voters, Officers, Employees and Minors.

Every man of two years' residence in the Republic, and one in a particular district, and over twenty years of age, should have one vote therein. No person without such qualifications should have a vote, nor under any circumstances more than one.

No officer should hold more than one office at a time. A member of Congress is not to be considered an officer, as such; but rather as a member of the next lower cabinet and president of its body politic, which he represents in the next higher.

No employee should hold more than one place at a time, acting under the directions of but one actuary.

All persons under twenty years of age are minors, and should, with widows, and orphan maidens at every age, be specially protected by the laws. Their positions should be according to those of their husbands and fathers, as though they had remained alive.

Essential Requisites of Law.

National law, to be valid, should include by possibility of circumstance and condition, all the states, or all the counties, or all the districts, or all the people, or all citizens—whether officers, employees or privates—of a certain rank or grade throughout the Republic. National enactments, not of general application, or applying only to one or more bodies-politic or persons, should become law only by consent of such parties.

State law, to be valid, should be, in like manner, of general application throughout the state; but otherwise of no force without the consent of the parties to whom it appertains.

County law, also, if of special application, should not be valid without the consent of the particulars for whom it is intended.

District law, too, should be measured by the same rule of general application.

No circumstance should be held impossible which it is within power, human or divine, to bring to pass.

District Offices and Employments.

A district should have, at its capital, an exchange and storage depot, a church, schoolhouse, capitol, library, athênæum, museum, gymnasium, park, garden, greenhouse, fountain, baths, and other conveniences. The depot should be for the purchase, storage and sale of commodities for, and belonging to, the district.

Here alone its inhabitants should make, with the quartermaster, all their sales and purchases, paying and receiving cash, at prices regulated by law.

Every district should have a president, vice-president, secretary, quartermaster, and assistants, each of whom should be furnished rations, clothing, and quarters for himself and family, and receive in addition a personal salary in money.

The number of officers and assistants, the kind and allowance of clothing, rations and quarters, and the amount of

salary to be furnished each, should be determined, and from time to time modified, by national law, and provided by the district.

The officers should be chosen by the citizens (which is to say, the congress) thereof, from among those of their number between the ages of twenty and thirty, who have had three years' residence therein and ten in the Republic. They should continue in service ten years from the date of election, unless meantime removed by the district for incompetency, dishonesty or incivility, or by the acceptance of a higher office.

The employees of a district should be appointed by the president thereof, with the approval of the district congress, to continue in service during life, unless removed for incompetency, dishonesty or incivility, or by accepting a higher position.

Every employee of a district, disabled in the service thereof, by unavoidable accident, disease or old age, should be placed on the retired list during such incompetency, and provided with rations, clothing and quarters.

The orphan minorand incompetent children of deceased or disabled employees should be provided by their district with rations, clothing and quarters.

When charges of dishonesty, incompetency or incivility are duly preferred, in writing, against an officer or employee of a district, and attested under seal by three citizens thereof, the accused should be held in arrest, to be tried at once, before the district congress, at its next meeting, which should determine the case without adjournment or appeal.

The sentence should be positive—either dismissal or restoration.

When the president is the accused, then the secretary should preside.

In every case the accused should make, or have made, a statement of defense to the congress, command and examine such resident counsel and witnesses as he might select, argue his cause, or have it argued for him, and then await the decision of the congress.

A citizen being one of those preferring certain charges

against an officer or employee, or having advised that such charges ought to be preferred, should become thereby ineligible for ten years thereafter to the public office or employment from which such officer or employee will have been removed in pursuance thereof.

Duties of Officers and Employees.

These should be determined and from time to time modified by national law.

The president—or, during his absence, or by his order, the vice-president—should have general control and management, subject to law, of all the public business, affairs and property of his district; besides exercising a fatherly supervision over widows and orphans, and over the young and helpless who may be destitute and needy—having in such case the full powers of a court of equity. He should be special auditor and controller of the public funds and accounts, and of commodities *in transitu*.

The president should represent his district in its county congress, also in all circumstances not otherwise provided by law, or by his order.

The secretary should have charge of the public funds, accounts, books, correspondence, library, museum, athenæum and journal.

The quartermaster should have charge of the procurement of all public property, and of the safe-keeping and management of such as might not be entrusted to the secretary. He should have special charge of the clothing, quarters, subsistence, and of payments to officers and employees; also, of the district railroad and equipage, and of the storage and transportation of commodities to and from his county's capital.

Employees should be of three classes: first, president's assistants; second, secretary's assistants; third, quartermaster's assistants.

The president, secretary and quartermaster of a district should, during the first week of every month, make to the

corresponding county officer a full and complete report of their respective departments for the month preceding.

The citizens of a district should meet in congress, in their capitol, on Monday night of every week, immediately after tea, for the transaction of public business and for mutual consultation and advice. The president (or vice-president) should preside, and have no vote unless they be equally divided.

The inhabitants also should meet in social, at their district capitol, every Saturday evening, immediately after dinner, for interchange of greetings, news, ideas, sympathies and criticisms.

Every district exchange and storage depot should be connected with that of its county by railroad and telegraph—the former under charge of the quartermaster, the latter under that of the secretary.

An accurate journal of district events should be kept by the secretary, including all arrivals and departures, births and deaths, majorities and marriages, and other items of interest and importance not included in the business reports. An abstract thereof should be forwarded to the county secretary once a month.

Personal and District Assurance and Relief.

Any inhabitant who is unable to provide his own wants, or those of his family, on account of his or their disability, should have such necessities furnished by his district, and the amount charged against him without interest—the same to be refunded so soon as he might feel able.

The disability of the sufferer, or suffering family, should be determined by the district congress.

The debt, if not sooner cancelled, should be considered as annulled on the decease of the debtor.

So, also, if a district be unable for a time to defray its regular expenses, made in pursuance of national, state or county law, the deficiency should be provided by its county during such inability—the amount to be charged without interest, and refunded so soon as the district might feel able.

The inability of a district to defray its regular expenses should be determined by its county congress.

Any unavoidable loss of property by fire, storm or violence, should be restored in like manner by a district to its inhabitants, and by a county to its districts—but without charge in either case.

County Offices and Employments.

A county should have at its capital an exchange and storage depot, a church, academy, capitol, library, athenæum, museum, laboratory, gymnasium, hotel, theatre, forest, park, garden, greenhouse, fountain, baths and other public institutions and conveniences.

The depot should be for the purchase, storage and sale of commodities belonging to the county. Here alone its several districts should make their sales and purchases, paying and receiving cash, at prices regulated by national law.

The depot should be connected with that of its state by rail and wire.

The government of a county should consist of a *cabinet* and a *congress*.

County Congresses.

The congress of a county should consist of the presidents of its several districts, assembled in its capitol.

The president—or, during his absence, or by his order, the vice-president—of the county should preside over the congress, and have no vote unless they be equally divided.

The congress should meet on the first Wednesday of every November, continuing one year less one day (the several members returning to their own homes every evening,) and have power to legislate for its county, subject to state and national law; also, on call of one-third its members, subject to the voice of its citizens, with reference to any particular specified measure, negative or positive.

Any business remaining unfinished at the moment of annua adjournment, should be thereupon null and void; subject, however, to a renewal *ab initio* by the next congress.

A delegation of ladies, consisting of one or more from each district, appointed and accompanied by the president thereof, (usually his own wife, sisters and mother, or other members of his immediate family,) should meet in the ladies' hall of the capitol during the sessions of the congress.

A lady, appointed by the county president (usually his own mother, wife or sister,) should preside.

This body ought, in concert with the ladies' county cabinet, to discuss, advise and regulate all topics and affairs pertaining to the ladies' department, purely so called. The manner of procedure should be similar to that of the congress of gentlemen.

County Cabinets.

A county cabinet should consist of a president, vice-president, assistant vice-president, secretary, general, treasurer, inspector, auditor, comptroller, register, pastor, surgeon, physician, chemist, advocate, agriculturist, horticulturist, manufacturer, educator, editor, mathematician, architect, surveyor, quartermaster and commissary.

Each should be provided with a sufficient number of assistants, to be appointed by the county president from among his districts' employees, with the approval of his congress. These should have the same privileges and guaranties, and be subject to like terms and conditions as district employees of corresponding grades.

Members of the cabinet should be elected by vote of the citizens of the county, assembled in district congress, from among those of their several district presidents who are over twenty-five and under thirty-five years of age, and who have served at least five years as district presidents.

Each member elect should continue in such service ten years from the date of election, unless sooner removed by his county for incivility, incompetency or dishonesty, or by the acceptance of a state office.

The process for removing a county cabinet officer or an employee, should be as follows: specific charges should be preferred against him in writing, and attested under seal by three cabinet and by three county officers, separately, or by order of the congress.

The accused should be thereupon held in arrest, to be tried at once before the congress, in the same manner and with like privileges as district officers; and at its next meeting his case decided, as a public measure, subject also, if the accused be convicted (on call of one-third the congress) to the pleasure of the citizens of the county, at their next meeting in district congress, whose decision should be final.

But if the county congress fail to find the accused guilty he should be restored at once, without action of the people.

In either case the verdict should be positive—either dismissal or restoration.

The county president (or, in his absence, the vice-president) should have general control and direction, subject to law, of the public affairs, property and business of his county, and preside over its cabinet and congress.

The president alone should represent his county in the congress of its state.

The vice-president should act under special instructions of his president while present, and in his stead during his absence.

The duties of president, vice-president, assistant vice-president, secretary, and other county officers and employees, should be determined, and from time to time modified, by national law.

Every county cabinet officer should make to the corresponding state actuary, during the second week of each month, a full and complete report of his department for the month preceding.

A ladies' cabinet should be appointed by the county president, with the approval of his cabinet. The president thereof should be of the family of the president, the secretary of that of the secretary, the treasurer of that of the treasurer, and every other lady, so far as practicable, of the immediate family of the corresponding gentleman officer.

The manner of procedure, including reports to state actuaries, should be similar, and each hold office during the tenure of her family representative in the cabinet of gentlemen.

County Assurance and Relief.

A county, unable to defray its expenses, made in pursuance of national or state law, should be provided by its state—the amount charged without interest and to be refunded so soon as the county might feel able.

A state should be judge of the ability of its several counties to defray their ordinary expenses.

Any unavoidable loss of property occurring to a county on account of fire, storm or violence, should be provided by its state, in like manner, but without charge.

State Officers and Employments.

A state should have at its capital an exchange and storage depot, a church, college, capitol, library, athenæum, museum, laboratory, gymnasium, hotel, opera, theatre, park, forest, plantation, garden, greenhouse, fountain, baths and other public institutions and conveniences.

The depot should be for the purchase, storage and sale of commodities belonging to, or intended for, the state. Here its several counties should make their sales and purchases, paying and receiving cash, at prices regulated by law.

The depot should be connected with the national exchange and storage depot by rail and wire.

The government of a state should consist of *a cabinet* and *a congress*.

State Congresses.

The congress of a state should consist of the presidents of its several counties, assembled in its capitol.

The state president (or, during his absence, or by his order, the vice-president,) should preside over the congress, and have no vote unless they be equally divided.

The congress should meet in its capitol on the first Wednesday of every October, continuing one year less one day, and have power to legislate for its state, subject to national law; also, on call of one-third its members, subject to the voice of its citizens, with reference to any particular specified measure, positive or negative.

Any business remaining unfinished at the moment of annual adjournment, should be thereupon null and void, subject however to renewal *ab initio* in the next congress.

A delegation of ladies, consisting of one or more from each county, appointed and accompanied by the president thereof, (generally his wife, sisters and mother, or other members of his immediate family,) should meet in the ladies' hall in the capitol, during the sessions of the congress.

A lady, appointed by the state president (usually his mother, wife or sister) should preside.

This body ought, in concert with the ladies' state cabinet, to discuss, advise and regulate all topics and affairs pertaining to the ladies' department—purely so called.

The manner of procedure should be about the same as in the congress of gentlemen.

State Cabinets.

A state cabinet should consist of a president, vice-president, assistant vice-president, secretary, general, treasurer, inspector, auditor, comptroller, register, pastor, surgeon, physician, chemist, advocate, editor and educator, mathematician, historian, agriculturist, horticulturist, floriculturist, astronomist, botanist, zoölogist, geologist, mineralogist, nauticalist, artist, manufacturist, machinist, architect, surveyor, engineer, paymaster, quartermaster, commissary, and representatives for such other industries and employments as by national law might be judged worthy of official representation in the states.

Each of these should be provided with a sufficient number of assistants, the same to be appointed by the state president, from among his counties' employees, with the approval of his congress.

These should have the same privileges and guaranties, and be subject to the like terms and conditions as county employees of corresponding grades.

Members of cabinet should be elected by the citizens of the state, assembled in district congress, from among those of the several cabinet officers of the respective counties (including members of state congress,) who are under forty years of age and over thirty, and who have served at least five years as county cabinet officers, as follows: the president for the state to be chosen from among the presidents of its several counties, the vice-president in like manner from among the county vice-presidents, and the other officers of state, so far as practicable, from the corresponding county actuaries.

Officers of a state, not represented in the counties, should be filled from the incumbents of the county offices which most nearly resemble those of state to be supplied—this point of resemblance to be determined by national law.

Each member elect should continue in such service ten years from the date of his election, unless sooner removed for incivility, incompetency or dishonesty, or by the acceptance of a national (including assistant diplomatic) office.

The process for removing a state cabinet officer, or an employee, should be similar to that for the removal of a county actuary.

The verdict, also, should be rendered in like manner.

The president (or, during his absence, or by his order, the vice-president) should have, subject to law, general control and direction of the affairs, business and property of his state, and preside over its cabinet and congress.

The president should represent his state in the national congress.

The vice-president should act under special instructions of his president, while present, and in his stead during his absence.

The duties of the president, vice-president, assistant vice-president, secretary, and other state officers and employees should be determined, and from time to time modified, by national law.

Every state cabinet actuary should make to the corresponding officer of the national cabinet, during the third week of each month, a full and complete report of his department for the month preceding.

A ladies' cabinet should be appointed by the state president, with the approval of his cabinet, as follows: the president thereof to be of the family of the president, and every other lady actuary, so far as practicable, of the immediate family of the corresponding gentleman officer.

The manner of procedure should be about the same, and each hold office during the tenure of her family representative in the cabinet of gentlemen.

National Navy, Merchants and Marine, as a State.

The navy should be modeled and organized, as nearly as might be, after the fashion of a *terra firma* state, and be represented and governed in like manner, so far as practicable.

State Assurance and Relief.

Any state, which for a time may be unable to defray its ordinary expenses, made in pursuance of national law, should be provided by the Republic—the amount charged without interest, and to be refunded so soon as the state might feel able.

The Republic should be judge of the ability of the respective states to defray their ordinary expenses.

Any unavoidable loss of property occurring to a state, on account of fire, storm, or violence, should be sustained by the Republic, in like manner, but without charge.

National Offices and Employments.

The Republic should have at its capital—the Metropolis—an exchange and storage depot, a church, university, capitol, library, athenæum, museum, laboratory, gymnasium, hotel, opera, theatre, forest, plantation, garden, greenhouse, fountain, baths, and other national institutions and public conveniences.

The depot should be for the purchase, storage and sale of commodities belonging to, or intended for, the Republic.

Here its several states should make their sales and purchases, paying and receiving cash, at prices regulated by law.

The depot should be connected with those of its respective states by rail and wire; also, in like manner, with national depots for foreign trade, situate on the north, the south, the east and the west, at points most eligible for commerce with the outer world. Those should be called foreign exchange and storage depots, and be located in safe and commodious harbors, and controlled and managed by national cabinet officers and their assistants, elected and appointed for such purpose in the established manner.

The government of the Republic should consist of *a cabinet* and *a congress*.

The National Congress.

The congress of the Republic should consist of the presidents of its several states, assembled in its capitol.

The national president (or, during his absence, or by his order, the vice-president) should preside over the congress, and have no vote unless they be equally divided.

The national congress should meet in its capital, on the first Wednesday of September, every year, and have power to legislate for the nation, subject to fundamental law— itself being the judge—also, on call of one-third its members, subject to the voice of the citizens of the Republic, with reference to any particular specified measure, positive or negative, whether order, resolution, vote or other proposition, except a motion to adjourn for a limited time and for specific reasons.

The ladies' national congress should be formed after the plan of a ladies' state congress.

It should continue during the entire session, and the manner of procedure be about the same as in the national congress of gentlemen.

The congress of the Republic should continue in session one year less one day, from the first Wednesday of September

(Sundays excepted.) No unfinished business should lie over, but all such become null and void at the moment of annual adjournment, subject, however, to renewal *ab initio* in the next congress.

The National Cabinet.

The national cabinet should consist of a president, vice-president, assistant vice-president, secretary, and such other officers as by national law might be judged necessary, including all those mentioned under the caption of "State Cabinets."

Each officer should be provided with a sufficient number of assistants, to be appointed by the national president, from among his states' employees, with the approval of the national congress. These should have the same privileges and guarantees, and be subject to the same terms and conditions as state employees of corresponding grades.

The several members of the national cabinet should be elected by the citizens of the Republic, from among those of the corresponding cabinet officers from the several states, (including members of the national congress,) who are under forty-five years of age and over thirty-five, and who have served at least five years as state cabinet officers, as follows: the national president to be chosen from among the several state presidents, and the other national officers, so far as practicable, from among the corresponding state actuaries.

National offices (except diplomatic) not represented in states, should be filled from among the incumbents of the state offices which most nearly resemble those of the Republic to be supplied—this point of resemblance to be determined by law.

They should each serve ten years from the date of election, unless sooner removed for incivility, incompetency or dishonesty, and at the expiration of the full term be transferred to the *corps diplomatique*, and thence, after ten years' faithful service, to the *corps of honor*, there to continue during life.

The process for the removal of a cabinet officer or an employee should be similar to that for removal of a state actuary.

The verdict should be rendered in like manner.

The president (or, during his absence, or by his order, the vice-president) should have general control and direction, subject to law, of the affairs, business and property of the Republic, and preside over its cabinet and congress.

The vice-president should act under special instructions of the president while present, and in his stead during his absence.

The duties of president, vice-president and other national officers and employees should be determined, and from time to time modified, by law.

Every officer of the national cabinet should publish, during the last week of every month, for distribution to all state, county and district libraries, and to national, state and county offices throughout the Republic, a report in brief of his department for the month preceding, and a telegraphic summary of that just closing.

These reports should be accompanied by a consolidated cabinet statement, made in pursuance of national law, regulating the price current of all commodities, and the rates of tariff and of transportation in and for every district, county, state, and the Republic, for the ensuing month; also, an estimate of the probable modifications to take place therein during the ensuing year.

This statement should be made according to general national regulations, modified from time to time.

The cash system alone should be used by every body-politic within the Republic; and full, specific and complete records kept on file in every office, subject always to public and official inspection.

There should be no bonds, no mortgages, no stocks, no borrowing, no lending, no debit less nor more than credit; but if any one is needy, let his superior supply his wants: and if the Republic is in distress, and the people cannot relieve it, let all suffer cheerfully together, until they get relief from heaven in the growth of a new crop.

The Republic should be judge of the ability of its states, each state of its counties, each county of its districts, and each district of its inhabitants.

Each department of government, national, state, county and district, should determine by law its own specific rates of tax, tariff and transportation, subject to general national regulations and the law of its immediate superior.

Department of Diplomacy.

Every national cabinet officer, at the expiration of his full term of service therein, should be transferred to the *corps diplomatic*, without relative change of position.

The ex-president should be chief of the corps, all the others to act under his directions.

They should continue in such service ten years, from the date of entry thereinto, and be thence transferred to the department of honor for life.

They should each be provided with a sufficient number of assistants for ministerial and consular duties, the same to be appointed by the president of the Republic, on recommendation of the chief of diplomacy, and with the approval of the national congress, from among those officers of the several state cabinets who are over forty-five years of age; or if there should be an insufficient number of such, then of those state cabinet officers who have honorably served as such more than eight and less than ten years.

The *corps diplomatic* should act through their chief, under authority of the national president.

Assistant diplomatic officers should continue in such service ten years, from the date of appointment, unless sooner removed for incivility, incompetency or dishonesty, in the manner prescribed for other national officers.

Monthly and special reports should be transmitted from each diplomatist through his chief to the president of the Republic.

Department of Honor.

Every diplomatic officer, (except assistants,) having served full ten years as such, should be transferred to the corps of

honor, without relative change of position, there to continue during life.

At death they should be buried with national honors, their bodies embalmed, and every monument inscribed with the name, age and history of its illustrious dead.

Systems of Popular Expression and Constituent Instruction.

Popular expression is made by the citizens of a body-politic upon any certain specific measure, positive or negative, submitted to the people on appeal made by one-third the members of its congress from the decision of a majority thereof.

Such decision should be final, unless reversed by the same authority after five years, or by a higher (if any) at any time.

Constituent instruction is made as follows: by a district congress to its president as representative in its county congress; by a county congress to its president as representative in its state congress; by a state congress to its president as representative in the congress of the Republic; by the congress of the Republic to the president thereof as the national representative to foreign powers.

Such instructions should be binding absolutely on every president of a body-politic, and any virtual non-compliance punished as dishonesty.

Oath of Duty.

Every public actuary should, before entering upon the duties of his office or employment, affirm and subscribe to the following obligation, to be administered to him by the highest ranking actuary of the body with which he is to serve, and in the presence of such body duly assembled:

I, — a citizen of lot No. —, district No. —, county No. —, state No. —, of the Republic of North America, do hereby most solemnly and sincerely promise and swear, in the presence of Almighty God and this honorable body, that having been duly, justly and lawfully elected (or appointed) by — on the — day of — 18—, to the office (or employ-

ment) of —— in the ——, here to continue for the term of —— years from the aforesaid date of election, (or appointment,) unless sooner removed by the authority of —— for incivility, incompetency or dishonesty, or by the acceptance of a higher position, or by death, I will during such term, to the best of my knowledge and ability, obey all orders and wishes of my constituents and superiors, bearing true faith, allegiance and loyalty to the same, and preserve, protect, defend, improve, honor and perpetuate the Republic of North America, its several constituent parts, and especially this body-politic, recognizing the authority of our nation as the highest on earth—so help me God.

(Signed,) ——

Uniform, Rank, Pay and Allowances of Officers and Employees.

The uniform, rank, pay and allowances of all public actuaries—national, state, county and district—should be determined and from time to time modified by national law.

County officers and employees should rank a degree above the corresponding district actuaries; those of state in like manner above county, and those of the Republic above state.

The pay and allowances of a public actuary should correspond with his grade and rank, and he should be provided with quarters, rations and clothing for himself and family at his place of business by the body-politic he serves; likewise, by the same body, with a certain salary in money, as compensation for his personal services.

Members of the *corps diplomatique* should have, in addition to their regular pay and allowances as national actuaries, their personal expenses defrayed by the Republic, not exceeding in each case a certain specified sum.

Every grade and rank of officers and employees, national, state, county and district, should wear a certain uniform and insignia, to be prescribed and from time to time modified by national law, and furnished by the body-politic in whose immediate service the officer or employee is—no two fashions to be alike.

The wives, minor children and maiden daughters of public actuaries should dress in certain corresponding costumes, prescribed by the national congress of ladies, to be also furnished by the corresponding bodies-politic.

Designation of States, Counties, Districts and Lots.

These should be arranged by national law, and designated by figures from one upward, numbering as follows: the states from the national capitol, the Metropolis being No. 1; that state whose capitol is nearest the national capitol, No. 2, and thus on to the end.

Counties should be numbered in like manner from their state capitol, that being No. 1; the county whose capitol is nearest, No. 2, and thus on to the end.

Districts in like manner from their county capitol, that being No. 1.

Lots (whether plantations, gardens, public plats, or quarters of officers or employees) to be designated in like manner from their exchange depot, that plat being No. 1.

The vessels of the Navy should be designated in their divisions and subdivisions in like manner.

On the exchange depot spire of every state, county and district, and on the most prominent point or edifice of every lot, should be inscribed in bold relief the full designation of the place, including the direction and steps to the Metropolis; for example: Lot 60, District 50, County 30, State 20, of the Republic of North America. To the Metropolis — miles — hours. — deg. — min. longitude, — deg. — min. north latitude.

Substitute Officers.

Every officer, on being elected to a higher position, should appoint a substitute from among those of that body, from which he had been selected, who are ineligible forever to that to which he is chosen. This substitute should act for his principal only in case of disability or decease of the latter, and then only until such disability had been removed, or a successor

regularly elected and installed; but in no case without the positive consent of the cabinet of which the disabled was or is a member.

Vacancies in the *corps diplomatique* should be filled by the national president, on approval of the congress, from among the members of the corps or their assistants.

Courts of Law and Equity.

Justice is the measure of legislation and the perfection of equity; but the courts, civil and criminal, are held to administer according to law and fact.

The legislative power, rightly understood, is at all times supreme authority within its proper jurisdiction, even as a father is at all times master in his own family.

This power should consist of the people, so far as possible, otherwise of their representatives speaking for them; but in either case the legislative authority is supreme arbitrator of law, which every court is to take as it finds, and act accordingly—pressing toward the line of justice where the statute inclines to severity, without however varying one jot or tittle from the strict course laid down.

In the Republic of North America the courts should consist of the congresses, and all cases, civil and criminal, be heard and decided as measures of law. The process of indictment, arrest and trial in criminal prosecutions should be the same as in the case of a public actuary accused of incivility, incompetency or dishonesty.

A general statute should be established by national law, classifying, grading and defining all crimes and misdemeanors, simple, compound and complex; and a certain penalty, with a margin of fixed limitations for the judgments of the several courts, in cases brought before them, should be attached to the violation of each. Questions of jurisdiction, authority, trial, judgment, sentence, punishment, remedy and satisfaction, (and in civil cases of damages and settlements,) should be established by national law, on the basis of universal justice and expediency.

No person should be deprived of life, limb or other faculty, except under circumstances wherein, for certain particular specified reasons, the public safety might be, by the highest authority, judged to require it.

Telegraph System.

The national exchange and storage depot should be connected separately by wire with that of each of its several states and foreign ports; in like manner that of a state with each of its several county depots; that of a county with each of its district depots, and that of a district with each dwelling house and office therein.

Announcements of the latest telegrams should be kept constantly posted in every district exchange depot.

Newspaper System.

There should be as many grades of newspapers as there are bodies-politic, viz. six: personal, family, district, county, state and national.

1. **PERSONAL.** A journal should be kept for every person, posted once a day, immediately after breakfast, to be conducted by every competent person by himself, and for every incompetent by its parent or guardian. Uniform blank books for this purpose, properly designated, dated, arranged and inscribed, should be provided yearly, on the first day of January (or last of December) by every district for each of its members, and at birth for every child.

2. **FAMILY.** A journal should be kept by the head of every family, to be posted daily at the breakfast hour. Uniform blank books for this purpose, properly prepared, should be provided yearly, on the first day of January (or the last of December) by every county for its respective families, and at marriage for every spouse.

3. **DISTRICT.** A daily journal of events and history should be kept by every district, through its secretary. Uniform blank books for this purpose, properly prepared, should be provided

yearly, on the first day of January (or last of December) by every state for its respective districts, and for every new district at its admission.

4. COUNTRY. A daily journal (six days every week, and twice each of those days) should be published by every county through its editor, and distributed to each of the several offices, public libraries and families, and one each to its state library and magazine. Every member of the county cabinet and congress—ladies' and gentlemen's—should contribute once a month to their county journal, to each of whom the editor should assign a certain space and a certain day; the spaces to be determined by law.

5. STATE. Every state should, through its editor, publish once a week a magazine, to be circulated to every family, public library and office therein, and one copy each to the National Library and Review. Every member of the state congress and cabinet—ladies' and gentlemen's—should contribute once a month to their state magazine; a certain week and space, according to law, being assigned each by the editor.

6. REPUBLIC. A monthly Review should be published by the Republic, through its editor, for distribution to each of its several offices, public libraries and families. Every member of the national congress and cabinet—ladies' and gentlemen's—also of the *corps diplomatique*, *corps d'honneur* and of the National University should contribute once a month to the Review of the Republic—a certain space, according to law, being assigned each by the editor.

The strictest classification of subjects, as political, literary, scientific, mechanical, convivial, ideal, poetical, martial, social, personal, critical, historical, moral, religious, etc., should be observed by the several editors of magazines and county journals, but especially by the editor of the Review of the Republic.

Official Gazette.

An Official Gazette should be issued daily (six days a week) from the office of the Review of the Republic, for distribution

to all national and state officers, and to all county presidents and secretaries.

Official Bulletins.

An Official Bulletin should be issued daily (six days a week) from the office of every state magazine, for distribution to all its state and county officers, and to the presidents and secretaries of its several districts.

Railroad System.

The national exchange and storage depot should be separately connected with that of each of its states and seaports by railroad and steam cars; the depot of a state in like manner with that of each of its counties; the depot of a county with that of each of its districts; the depot of a district with each dwelling house and public lot therein.

Horse power, rather than steam, should be used on family and district railways.

Mail and Express System.

Letters and small packages, sealed, should be divided into two classes: *valuable* and *ordinary*.

These should be forwarded to and from the national exchange and storage depot as follows: from the Metropolis to the depot of each of its states and foreign ports; from the depot of a state to that of each of its several counties; from the depot of a county to that of each of its several districts; and from that of a district to each of its families and offices.

The return mail and express in like manner: from a family or office to its district exchange and storage depot; from a district depot to that of its county, and to each of its families and offices; from the depot of a county to that of its state and those of its several districts; from the depot of a state to that of the Republic and those of its several counties; from that of a foreign port also to that of the Republic; and from the Republic to that of each of its several states and foreign ports.

There should be certain rates, to be prescribed by national law, prepaid on every letter or mail package.

Personal Travel and Transportation.

All travel (naval excepted) throughout the Republic should be by the railroads, and in the following manner: from the national exchange and storage depot to that of each of its several states and foreign ports; from the depot of a state to that of each of its several counties; from the depot of a county to that of each of its several districts; and from the depot of a district to each of its private residences and offices.

Thus also in return: from a private residence or office to the depot of its district; from a district depot to that of its county or to its own private dwellings or offices; from the depot of a county to that of its state and of each of its several districts; from the depot of a state to that of the Republic and of each of its several counties; and from the national depot to that of each of the several states and foreign ports—except in all cases where it is practicable to change at intersections.

Certain rates of transportation, to be ascertained and from time to time modified by national law, should be prepaid by every person traveling.

Passengers should be divided into a judicious number of classes, and the rates arranged accordingly.

Transportation of Commodities.

Private commodities, divided into a judicious number of classes, should be transported in the same manner as persons, at certain rates for each class, to be determined and from time to time modified by national law. This should include no articles intended for sale or exchange, but simply personal effects and presents for friends.

Public Revenue.

The national revenue should consist of the profits on the sales and purchases made by the Republic to and from its

several states and foreign ports, and markets. The revenue of a state, in like manner, in the profits arising from its sales and purchases to and from its several counties. The revenue of a county in the profits of its sales and purchases to and from its several districts. The revenue of a district likewise in the profits arising from its sales and purchases to and from its several inhabitants; and the revenue of an inhabitant from the profits on the proceeds of his own industry, office or employment.

The soil and substance of earth and sea, nurtured, developed, manufactured and applied by the strength, wisdom and systematic just action of divine man constitute the foundation of all sublunar wealth, health, happiness, grandeur, glory and power.

The tariffs for revenue should be carefully modelled and limited by a general national law, modified from time to time so as to assure full support to the several bodies-politic, and at the same time protect all inferiors from the frauds in which weak or wicked agents have sometimes suffered themselves to indulge.

But the special arrangements of tariffs for revenue should be made by every body-politic, through its congress, for its own immediate members—by the Republic for its several states, by each state for its counties, by each county for its districts, and by each district for its inhabitants.

Planting, Manufacturing, Mining and Fishing.

When either of these industries, in any particular locality, requires for its development or management the united exertions of more than one family, it should be conducted by the district in which it is situate; or if it require the united exertions of more than one district, it should then be conducted by the county; or if more than one county, then by the state; or if more than one state, then by the Republic. In every case the profits and losses should be distributed by the naval prize rule, according to national law.

Every other enterprise or industry requiring the united efforts of more than one family, or district, or county, or state, should be conducted in like manner.

System of Junior Education.

Grades of instruction should be as follows : home nurseries, district schools, county academies, state colleges, and a national university.

Pupils should enter the district school at from eight to ten years of age ; the county academy at from twelve to sixteen ; the state college at from sixteen to twenty-two, and the national university at from twenty to twenty-eight.

All graduates from the district schools should be admitted to the academy of their county.

For admission to their state college a certain quota, based on actual population and to be ascertained by state law, should be assigned each county. The county educator should select by examination and, with approval of his cabinet and congress, appoint from among the academic graduates those who should be sent to the state college. Rations, quarters and clothing, as prescribed by national law, should be provided by a state for all members of its college. The students should be subject to dismissal by the state educator, on approval of his cabinet and congress, for incivility, impropriety or inefficiency.

For admission to the national university a certain quota, based on actual population, to be ascertained by national law, should be assigned each state. The state educator should select by examination and, with the approval of his cabinet and congress, appoint from among the college graduates those who should be sent to the national university. The members of the university should be subject to dismissal by the national educator, on approval of his cabinet and congress, for incivility, impropriety or inefficiency. Rations, quarters, clothing and a salary in money, all to be determined and from time to time modified by national law, should be provided by the Republic for all members of its university, so long as they remain connected therewith. No term should be assigned university students ; they should continue members so long as willing and worthy.

System of Libraries, Museums and Athenæums.

The culture of the fine arts—music, poetry, painting, engraving, carving, sculpture, design, and the thousand other forms and subdivisions—should be fostered in all families, schools, academies and colleges, and in all socials, cabinets, congresses and legations.

Invention, too, and authorship should be cherished and protected by national law and universal courtesy.

The national library, museum and athenæum should be supplied with all available useful books, maps, charts, specimens and works of nature, science, literature and art; and those of every state, county, district and family with such as they from time to time elect to procure.

To these should be added monthly a certain value of each, to be furnished by a district to its families and offices, by a county to its districts, by a state to its counties, and by the Republic to its states; the amount in cash to be ascertained by national law, and the kind and quality determined by the body making the donation.

System of Weights, Measures and Currency.

These should be arranged according to the *scale of ten*, in all cases and for all purposes whatever: no fractions not thus represented to be used under any circumstance.

Universal currency should consist of *gold* and *silver*, and such other metals, of greater or less value, as by national law might be judged expedient.

Special currency, consisting of *demand notes*, should be used when the universal currency proved inadequate to the requirements of surplus profits or of trade; or when the Republic for the public good might deem it expedient to make large foreign purchases, in excess of its export of commodities; or to enable it to control the rates of sales and purchases throughout the world.

Special currency would have two advantages, viz: first, to prevent the hoarding of gold by increasing its value; second,

to enable the Republic to contro the markets of the world, for the benefit of its own people; or compel foreign powers to consolidate themselves and adopt our form of government, for the protection and growth of their material interests, and to save their states from utter depopulation.

Currency should be issued only by the treasurer of the Republic, under authority of national law.

Special currency should then be distributed by the Republic to its states, by each state to its counties, by each county to its districts, by each district to its inhabitants.

Gold in return should be furnished by every inhabitant to his district, by every district to its county, by every county to its state, by every state to the Republic.

The gold should be returned and the demand notes taken up in like manner; or the notes cancelled by profits on sales and purchases, as might be determined by national law for the public good.

System of Authority and Privilege.

The fundamental authority is the law of God; the second authority and interpreter of the fundamental law should be the people of the Republic; the third authority and interpreter of the will of the people (when not expressly given) should be the national congress; the fourth authority and interpreter of the will of its congress (when not expressly given) should be the national cabinet; the fifth authority and interpreter of the will of the national cabinet and of the people of its state (when not expressly given) should be the congress of the state; the sixth authority and interpreter of the will of its congress (when not expressly given) should be the state cabinet; the seventh authority and interpreter of the will of the state cabinet and of the people of its county (when not expressly given) should be the county congress; the eighth authority and interpreter of the will of its congress (when not expressly given) should be the county cabinet; the ninth authority and interpreter of the will of the county cabinet and of its own district should be the district congress; the tenth authority and interpreter of the will of its

congress (when not expressly given) should be the district cabinet; the eleventh authority and interpreter of the will of the cabinet should consist of the individual gentlemen of the district, graded according to age; the twelfth authority and interpreter of the will of their protectors—father, husband or brother—should consist of the individual ladies of the district, graded according to age.

All these men, women and children should by their faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness and love preserve their unity, courage, wisdom, activity and strength of soul, body and estate, and thus assure all their natural rights and conventional privileges, including life, freedom and property, and the full satisfaction of their normal wants, in the just exercise of their natural powers, with free opportunity to secure and enjoy that position in society and authority to which their worth and ability shall entitle them respectively.

The applications of authority should always be in kind: physical for physical, social for social, mental for mental, moral for moral, religious for religious. Physical force should not be exercised to control social, mental, moral or religious action, purely so called. In a word, let mind act upon mind, and matter upon matter, and let the action in either case be natural and regular—joy to the giver, and gladness to him who receives. Then shall we grow to be a united, virtuous, noble, wise and godly nation—emblems of courage, purity and truth—of life, liberty and happiness—a pattern to the whole world.

Rights and Duties, Freedom and Servitude, Misery and Happiness.

God is alone possessed of absolute life, freedom and property. Those of every other being are developed in measure as he approaches the holiness and perfection of the Almighty, and diminished in like proportion as from any cause, voluntary or involuntary, he recedes therefrom.

It is not guilt which suffers, as that term is understood, but rather imperfection. Hence the injunction, "Be ye holy, for I

am holy." And again, "Be ye therefore perfect, even as your Father in Heaven is perfect."

Success is the measure of perfection in that wherein it is successful; and success, in the true aims of being, in the right direction, is the best assurance of life, freedom and property, for time and eternity.

Weakness and wickedness are sister sins—the one positive, the other negative. Let us therefore be strong in the Lord, valiant in the truth and wise unto salvation; and "let us press forward toward the mark of the high calling of God in Christ Jesus," bending every nerve and exerting every power in a systematic united effort to obtain, maintain, establish and perpetuate that which is for our own best good, both in this world and in that which is to come.

Let the principle apply to every circumstance of life or death, loss or profit, war or peace—to whatsoever we think, or do, or say, and to every person, society or object within our range of action or knowledge: Be united and valiant, pure and true, wise and strong!

Let the head, heart, hands, feet and body, the spirit, the intellect, the will, the force, the love of self, of family, friends, society, country, humanity and of God—let these be active, well defined, and tuned, and governed. Let us learn the lesson for all times and circumstances, to seek that which is right, to have faith in our success, to "believe we have it and we shall have it," to "add to our faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness love." And what we do let us do with all our might, being fully assured that God is our friend, and that we are free and responsible agents, each one for himself, his family, friends, neighbors, country, humanity and all. Let no man say when he suffers, "The Almighty hath done this;" or when he is tempted, "I am tempted of God."

O wicked and perverse generation, who seek to charge their sins and miseries to the AUTHOR OF ALL GOOD! Who sit on the fire they have built and cry: "Help, alas, I perish!" but will

not move nor help themselves! Who lie supinely on their backs and pray sincerely for success, but will not go forth to battle! Let us awake, arise, put on our strength as men, created in the very image and likeness of the Most High! Let us feel our proud condition, and labor to regain our long lost rights. Life, freedom and property are ours by inheritance from Father Adam and from God. "The heaven, even the heavens, are the Lord's; but the earth hath he given to the children of men," whom he placed over it to have dominion, and to till and to keep it.

A man has no more right to the Adamic property of his brother than to his person, no more to his person than to his life. What if our fathers sold their lands, or lost them in the issue of battle? Aye, what if they had sold their freedom too, or lost it in the strife of arms? "Because our fathers have eaten sour grapes, shall their children's teeth be set on edge?" Yea, though they did wrong, let not the curse rest forever! "Old things are passed away, and behold all have become new!" They sold indeed some their lands, some their persons, some their lives, or they lost them in the gauge of battle, or in the perfidy of treaty; but our lands are nevertheless ours, our freedom ours, ours our sacred lives.

Say no who will; all these three belong to us by the best title of inheritance, and he who does not claim his own is either weak or wicked. He is no true man who will suffer his natural rights to be disregarded, and his personal integrity and safety threatened; who will place his neck on the guillotine, his person in bondage, or his property in possession of another. Equivalent! There can be no equivalent. Where is the law to sell one's birthright? where to purchase that of another? Example! Aye, the example of a hateful glutton. Away with such argument.

Property is the body of the body, and there is quite as much justice in closing the doors of the house of the soul as in dealing thus with that of the body. Let us never forget our high estate, made, as we are, in the very image and likeness of the Almighty.

We are indeed a part of nature and a part of God, and when our prayers go up for help, we ourselves are often detailed in reply to perform the service we require. And shall we not do it? Yes, the active, wise and good will do it. They will do it, because it is just, right and expedient. They will do it, because they wish to do the truth. They will do it, because they love God, themselves, their families, friends, neighbors, country and humanity. They will do it that the knowledge of God may cover the land, "as the waters cover the sea," that "his lines may go out through all the earth, and his words to the ends of the world," and that "all the nations may call him blessed," rejoicing themselves with "joy unspeakable and full of glory." They will do it that "the desert may rejoice and blossom as the rose, and the wilderness and solitary place be glad of it," that "mercy and truth may meet together, and righteousness and peace kiss each other," even as "when the morning stars sang in one accord, and all the sons of God shouted for joy." They will do it, because our Savior, good, wise and powerful, commands: "ALL THINGS WHATSOEVER YE WOULD THAT MEN SHOULD DO UNTO YOU, DO YE EVEN SO UNTO THEM."

Resume.

And now, dear friends, a closing word with you familiarly. I assume that you all acknowledge God, the Eternal, Omnipresent, Omniscient, Unchangeable, Almighty Jehovah; that you acknowledge him our Creator, Redeemer and Lifegiver; that you acknowledge the necessity and sufficiency of redemption and atonement—on account of sins that we have intentionally committed—through our Savior, Jesus Christ, and that there is no other means whereby we can be saved from divine punishment; that you acknowledge that when redeemed and pardoned, we yet require—because of the disintegrated and abnormal condition in which we then are, being spiritually dead—to be regenerated and sanctified by the Holy Ghost, and built in as a member to the christian family; that you acknowledge a church thus formed by the Almighty on earth,

with some members here and some in heaven, which has Christ as its head, the twelve Apostles second, those next worthy third, and thus on in the order of families, a perfect succession—such in number and conformation as the human race would have been had Adam and Eve, with all their descendants, continued without sin, as first directed in the Garden of Eden; that you acknowledge that when the full number is complete, the family thus formed will virtually constitute the whole world, none of the wicked being counted as members of our society, nor admitted among us any more—then Christ will come again, and we, whether quick or dead, shall all be made spiritually alive, having also perfect bodies as well as souls, and shall, each in his own order, rewarded in position according to his works, be organized into THE FAMILY OF SANCTIFIED MAN, shall live and reign with CHRIST in holiness and happiness forever; that you also acknowledge that meantime the ALMIGHTY will have transformed the whole face of nature to suit our new condition, melted away the icebergs, levelled down the mountains, built up the valleys, made fruitful the deserts and waste places, commingled the waters of the deep with the thirsty soil, changed the earth and the heaven as a garment, and brought forth all things renewed, beautified, superbly dressed, brilliantly adorned and charmingly felicitous to all the senses, even “more than eye hath seen or ear heard, or than it hath entered into the heart of man to conceive.”

(I would that I could address all men everywhere on the basis of this creed; but if there are some who differ *essentially* from the view herewith presented, they will please consider that, with all due deference and respect, they are not included in the number of those to whom I now speak, as to dear friends who believe, as I do, in God and in the christian religion.)

With these acknowledgments, ladies and gentlemen, our duty and our interest consist together in doing the will of God under all circumstances, even when apparently conflicting with our earthly security, pleasure and happiness—being fully assured, as we are, that the Almighty, always “about our bed and about our path,” observing every thought, word, action and omission,

has commanded us each one in these solemn words: "*Thou shalt love the Lord, thy God, with all thy heart, and with all thy soul, and with all thy mind; and thou shalt love thy neighbor as thyself.*" And "this is the love of God that we keep his commandments."

Hence an essential evidence of love to God consists in obedience to his will. We are known by our fruits, and have the assurance that if we love him, we keep his commandments, the chief of which, as regards society, is to love our neighbors as ourselves, the fulfillment whereof consists in doing unto them all things whatsoever we would have them do unto us. Such is the law of God, as given also by Moses and the prophets.

Now we know by experience and observation that practical obedience to this divine command is the severest trial of human selfishness, and the best test of intelligent self love.

Good men are willing to make long and earnest prayers, to build churches and schools, to foster religion, education and emperance, to assist the poor, the needy, the sick and the afflicted, to lay down their very lives in defense of the truth—in fine, to be good christians, according to the fashion of the society of which they are members. But to "go and sell all that they have and give to the poor, and to come and follow Christ," having "all things common;" they had rather lose heaven forever than to make so great a sacrifice of property. Besides they assume to believe such action unwise. They construe the law in the weakest and most impracticable manner, and (some who have thus attempted compliance) beholding the results of their own foolishness and not of the law of equality, would fain persuade themselves that it was never really intended to have "all things common." And when they read again that "it is easier for a camel to pass through the eye of a needle than for a rich man to enter into the kingdom of heaven," they in vain attempt to explain away its meaning, and to satisfy the conscience in that "God is able to make a way of escape" for them, and will possibly do so.

But we know that all such hopes are founded in the perverseness and disloyalty of the hearts and souls of many men.

We know also that though our Savior, Jesus Christ, was meek and lowly, yet as a man he was the wisest and ablest that ever lived upon the earth. He far exceeded in knowledge and power all the founders, expounders and defenders of the Roman, Civil and Common Laws. Washington, Jefferson, Hamilton, Webster and Clay—with all the wisdom of the present day—were they combined into one man, could not have planned a battle, a charter, a government, an exposition, a pacification, or any other measure, with the ability, correctness and success of Christ. He knew the end from the beginning, from east to west, from height to depth, and from north to south. Is it to be supposed, then, that one so wise and true would have spoken falsely or foolishly? or that he would have said what he did not mean? or that he did not know the right use of language?

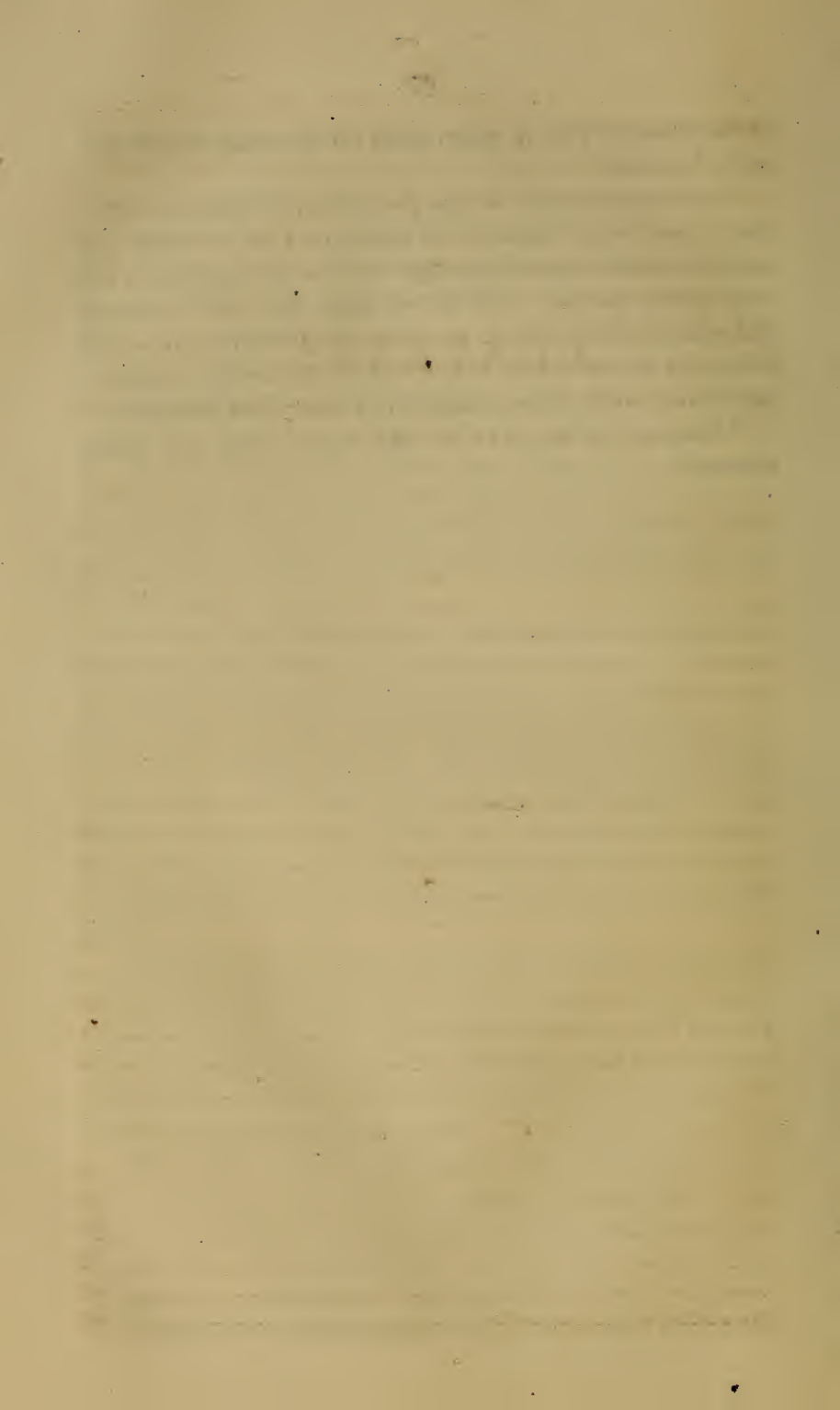
But I will not further argue. Suffice it that we are agreed upon this point, that it is our duty and interest, as respects society and ourselves, to do unto all others as we would have them do unto us; from which it follows that we must assure to every one, omitting none, the full satisfaction of his normal wants, in the just exercise of his natural powers and the position in society and state to which his worth and ability entitle him. For the accomplishment of this purpose, our own judgment, based on such knowledge as we may have, is the natural guide.

Nevertheless, since there is doubtless a correct system for society as for all things else in nature, it only remains for us to elucidate and apply it. Inasmuch, however, as our race, by reason of sin, is become defective and disorganized in mind and constitution, we might fail of the truth were we to attempt to develop an abstract original system. But seeing that we have a perfect model in the conformation and organization of the CHRISTIAN CHURCH OF THE MILLENNIUM, as explained in the Scriptures, we can with safety take that as a basis for the re-organization of human society. Of course, we cannot adopt it perfectly, on account of the imperfection of our natures. We must keep the rulers subject to the people, until the coming

of the PERFECT ONE, in whom alone we can safely entrust ourselves implicitly.

With the exceptions of this reservation of rights, modification of powers and limitation of authority, I do not know any unselfish reason why society might not now be organized in the most perfect manner. Let us remember then that weakness and wickedness are both to be avoided, and resolve at once and forever to do our whole duty toward God, toward ourselves, toward our family, friends, neighbors, country and humanity.

"PREPARE YE THE WAY OF THE LORD; MAKE HIS PATHS STRAIGHT."



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THE REPUBLIC

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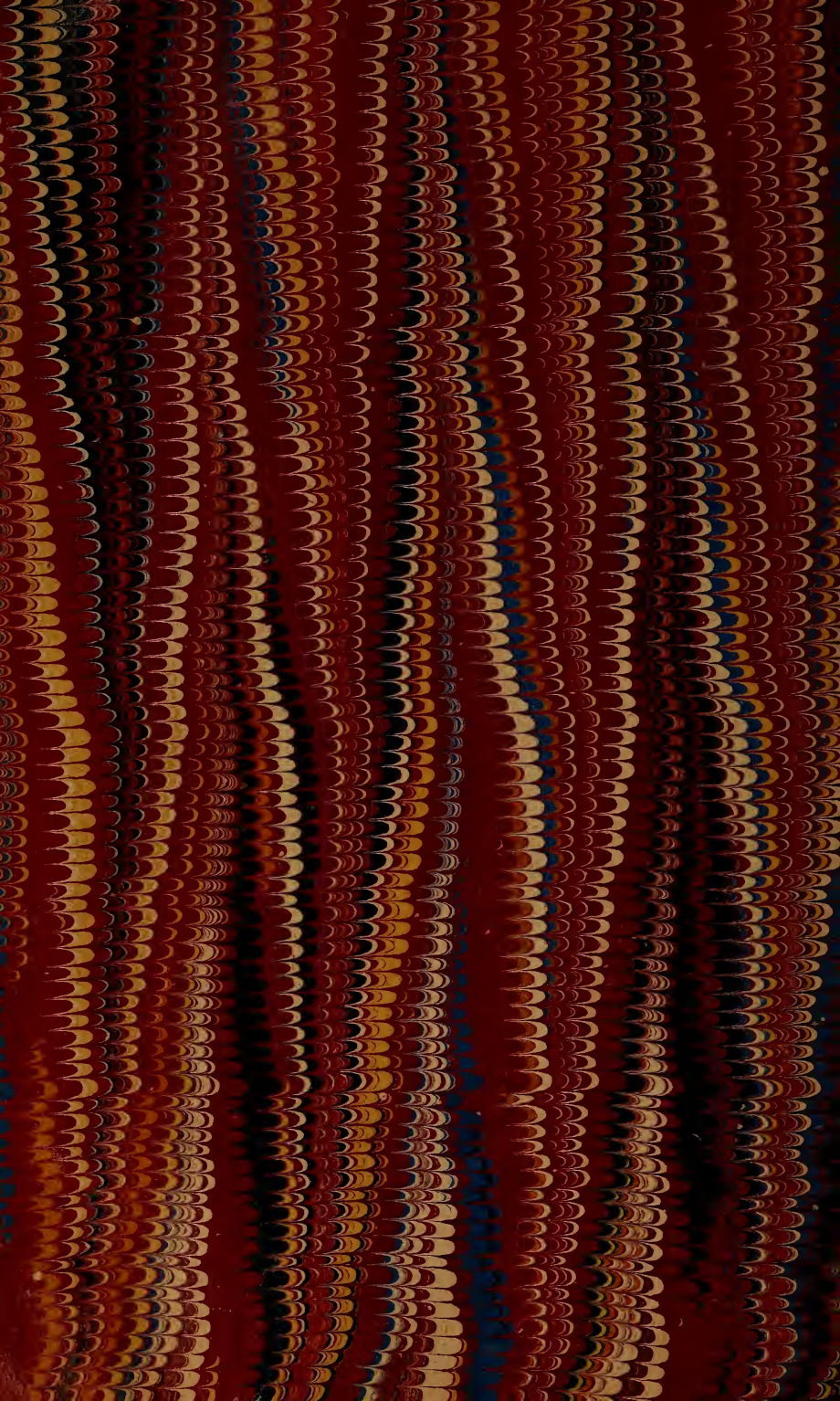
Life, Freedom and Property are ours by natural inheritance from Father Adam, and through him from THE FATHER OF ALL. The first is the measure of the second, the second of the third, the third of the first; and these three as one constitute the substance of our rights and the essence of ourselves. We are responsible and accountable for our condition and possessions.

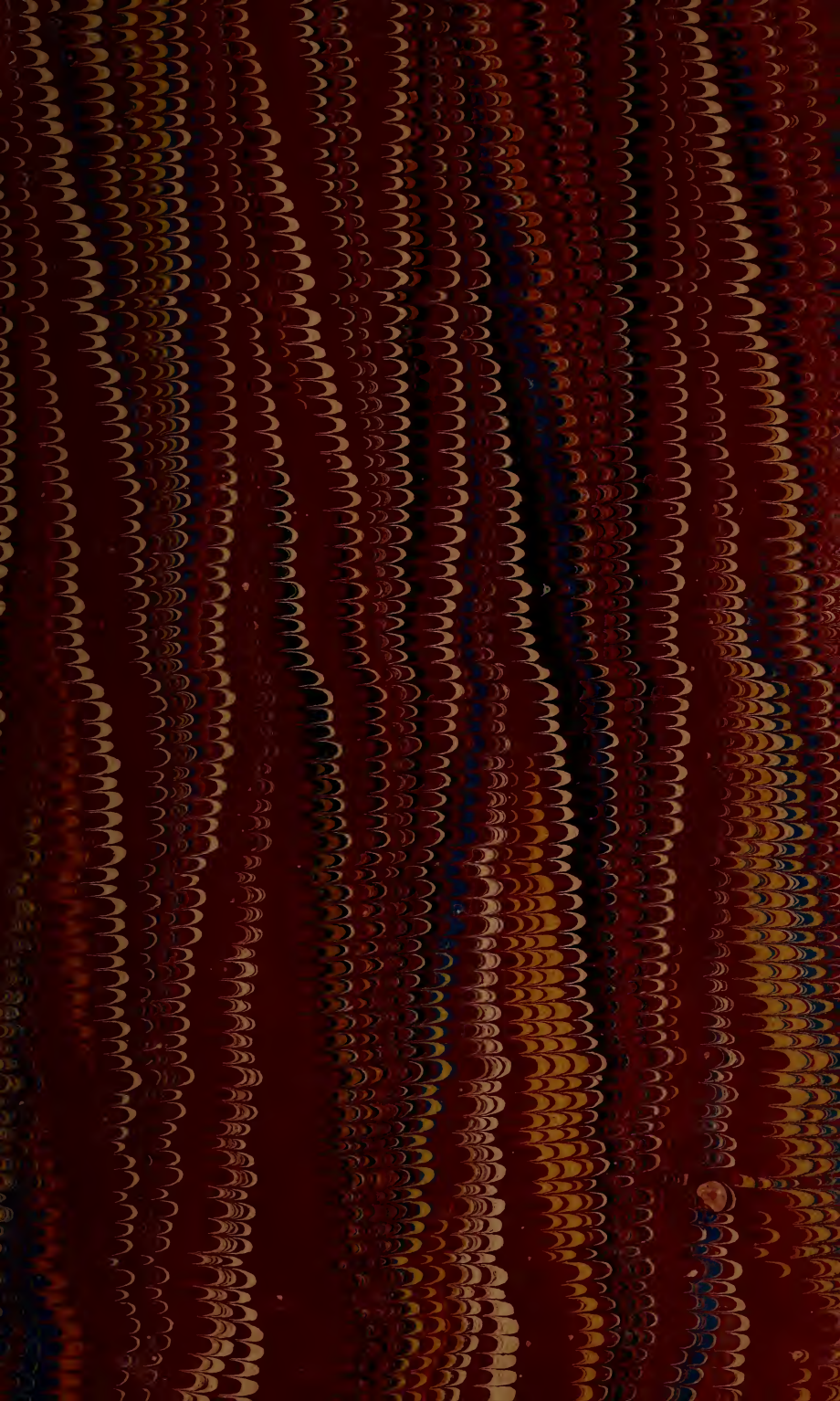
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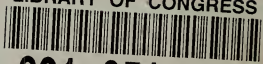
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